1853.

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Building Lots in and near the healthy a
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the Long Island Railroad. The farms cons
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and gardening purposes, at from $20 to $50
l produce, with proper cultivation, as much
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and Farms, at $15 only per share, secure a l
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e beautiful village of Roseville, adjoining La
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For a separate Farm, or a share in the Bon
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apply immediately to CHARLES WOOD, No.
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RALIAN STEAMSHIP COMPANY.

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NIFICENT NEW STEAMSHIP "GOLDI
000 tons burthen, ——— commander, will
the above ports on or about the 15th AUGUS
hip is of the size and strength, and every
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be the fastest steamship in the world.
modations for first, second and third class pas
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RATES OF PASSAGE
s. Ladies' Saloon, - - - - $375
" Upper " - - - - 300
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CT OF CONGRESS, approved Feb. 3, 1853—
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Pension for Life," of the same amount they h
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every part of the U. S. (or elsewhere) ha
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particulars in full.
have permanent and energetic agents in Wash
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MARBLEIZED IRON MANTELS, and other
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with plates exhibiting the varieties of pattern,
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CHARLES CROSBY, Secretary

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n recommend with great confidence. We inv
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e is the way to secure him as a customer.
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RULE & HALL,
157 Pearl-street
G. RULE,
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warded to SILAS C. HERRING a Gold Medal
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Columns, Table-Tops, &c. &c., in imitation of
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A. W. GAY & CO.,
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the most simple, durable, powerful, and chea
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EEP NO BAR UNDER THE COUNTER. We
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Clergymen and business men attending the
or having business in the city, will find our
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r prices, they are not equaled, it is presumed, in

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a splendid assortment of Pianos, from 6 to 7 oc
wood and other cases, each for sweetness and eq
e, with the many improvements which his instru
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from the best and thoroughly seasoned material
his patent arch bottom, which adds greatly to
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MARBLEIZED IRON MANTELS, and other
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cause these are the centers of Christian civilization and humanity. Some two or three years since, the British government accorded independence to the Boers north of the Vaal; and they now constitute a kind of independent and savage republic. They make war upon the missionaries because holding up light in their darkness; they would have murdered Dr. Livingstone; they have expelled other missionaries; they hunt and enslave the natives. The writer sums up his long letter with the declaration:

"If you quietly submit to the present state of affairs, not only will you have to report to your directors and supporters that the missions under Dr. Livingstone, Mr. Edwards, Mr. Inglis, and Mr. Ross, have been broken up by the proceedings of the Boers beyond the Vaal, but you will, perhaps, one foggy morning come into Bloem Fontein with the news that the list of missions beyond the Vaal has been blotted out. Will the religious people of Britain submit to that?"

AGRICOLA.

The Independent.

NEW YORK, THURSDAY, JULY 14.

THEOLOGICAL SEMINARIES—THEIR LOCATION.

We observe the following remarks in a letter from Philadelphia to one of the Eastern papers, describing the doings of the late Old School General Assembly. The matter particularly referred to in this extract, as will be seen, is the choice of a place for the new Western Theological Seminary:

"Not a few of the most judicious members were favorable to the idea of planting our theological seminaries in the large cities. The success of the Union Seminary, in New York, had been a strong argument with them. They believed that a city affords means by which students can sustain themselves during their seminary course, which are not to be found in smaller places; and that they could be made eminently useful as a board of city missionaries, laboring as Sabbath school teachers, colporteurs, leading prayer-meetings, &c."

The Assembly thrust aside the theory thus suggested, and located their proposed seminary at Danville, Ky., instead of St. Louis, Mo., which was preferred by the gentlemen whose views are here represented. Of the wisdom of this particular choice we know nothing, having never seen the place which they selected, or the region of country in which it is situated. But of the wisdom of selecting a small place in preference to a large one, a village in preference to a city, the country instead of the town, we are as thoroughly convinced as if we had heard all the debates of the Assembly; and we honor the good sense which is shown in the decision. We utterly disbelieve the doctrine, which is getting to be common, that a city like New York or St. Louis is the proper place for a Theological School. The "success," as it is called, of half-a-dozen seminaries, could not change our conviction that the course thus proposed is neither wise nor safe.

Undoubtedly, if the principal object of a seminary is "to afford means by which the students can sustain themselves during their course," it is well to put it in the city; unless, indeed, a factory village were still better, with a cotton-mill on one side of the seminary, and an engine-shop on the other. The facilities for supporting oneself, provided one had a taste for mechanical pursuits in connection with orthodoxy, would be more ample still in such a place, and the opportunity for retired and profitable study about the same. There are two sides, however to this, as to most questions, inasmuch as if a man gets money easier in a large town, it takes more to support him; and, at most of our seminaries in the country, tuition, room, and often board, are furnished for nothing. If the chief end of a seminary is to make its students useful during their course, "as a board of city missionaries, colporteurs," &c., exciting them to continual preaching, while they are professing to prepare themselves to preach, then the city may be, though we are not at all satisfied that it is, the best location for such an institution. A young man will have in New York, for example, a hundred thousand among whom he may labor, and in Princeton or Andover only a few hundreds; and if his zeal depends on the stimulation of numbers, he will work more easily in the great place than in the small one. But if he has a true earnestness in doing good—if he is really desirous to enlighten and bless some darkened souls by applying to them the gospel, there are more than enough to enlist the sympathies and to task the energies of all the students at Auburn, or at Andover, or at East Windsor, or at Princeton, or in the immediate circuit and vicinity of these retired towns. A missionary zeal that does not become active till tens of thousands of occasions confront it, is not very likely to be active or reliable.

But if the true end of a Theological Seminary is, as we believe it to be, to furnish the minds of its Students with a knowledge of Sacred Literature, with a knowledge of the doctrines that cluster about and that centre in the great facts of Redemption, with a knowledge of the means and the most efficient methods for impressing these upon man—if its purpose is to cultivate, to furnish, and thoroughly to instruct and purify the minds and hearts of its students, that they may be wise and able ministers of the Truth of Christ—then the city is the last place for such an institution instead of the first. It is sacrificing substantial for superficial advantages, opportunities of education for opportunities of support, godliness for gain, to put it there.

The tendencies of city life are all adverse to patient, silent, individual inquiry and reflection. They form, rather, a hasty and superficial use of easy thought and newspaper information. All public excitements centre in the city, and are there brought to their climax. If a Crystal Palace is to be opened the town is agog for days with expectation. If a fugitive-slave case occurs, the arena of the legal iniquity is sure to be the city: and all circles, especially Christian circles, are in a ferment for days with agitation. If the Arabia beats the Baltic, if the Atlantic is delayed by defect of her machinery and the fear of a worse disaster sheds a shudder through the community, if a conflagration devastates a suburb or burns all the heart of the city itself, if pestilence appears, if politics become urgent, and immense civil interests are suspended on the changes of which telegraphic wires are to bring knowledge—in a word, if any cause for excitement exists any where through the country, or on its frontiers, or out on the sea that is tributary to it, the city feels the first thrills of the sensation: the city throbs to the last, and most deeply, with the feverish impulse. Put a man into the city, therefore, even after his mind has been disciplined, and his thoughts have been enriched with various knowledge, by the processes of a thorough and systematic education, and the chances are greatly against his best and most desirable and mental progress. All will be very likely to lose, in respect of the vigor, and justness and independence of thought, in respect of the variety of his knowledge, and the power of accurately and forcibly expressing it. Unless he be specially and always on his guard against these dangers he will certainly lose through the haste with which he must do many things in his profession. He has not leisure for that reflection and study, which would enable him really to master and appropriate the results of other minds, or the thoughts with which his own is visited. Often he craves after a little, as almost a greater good than any other, the retirement of his brother who among green hills and rural sceneries, alone with his people and with God, able to order his time at his will, can grow up into more individual proportion of stature and character, and can mature more gradually to a richer fruition.

But to put a young man, just emerging from college, into the very thick of these vitiating and distracting excitements of the city, to tell him to support himself by teaching, or by lecturing, or by writing for the papers, and at the same time to master the most sublime and most widely-related of all known sciences—the science of theology—so to master this as to be able to preach it to men with power and with success—is one of the most foolish and impracticable things that good men were ever moved to undertake. The community will come to find it out after awhile, and to feel that inasmuch as the great object of a seminary for theological instruction is not to entertain its pupils, but to educate them—not to introduce them into society, but to indoctrinate them in the great and mysterious realities of Redemption—not even to attract a great number of them to itself, but to send out those whom it does receive furnished and disciplined for the work of the ministry, so it is best to put such schools where the Fathers put them; where nature and not where commerce reigns; where study is the business of life, not sight-seeing; and where the serene and attentive mind, dwelling in the atmosphere of reflection and investigation, shall become imbued and penetrated with truth, and rise through its studies, which angels share, to Him whom all those studies concern—to the Home to which all those studies point.

MR. THOMPSON.

We have at length received late advices from our beloved coadjutor, who arrived, in health and safety at the Holy City on the 15th of May. The journal of his tour in Palestine will be found in another column on this page. It was received on Monday by the Atlantic. On Saturday we received through the British mail, his journal of the journey from Cairo to Suez, from Suez to Sinai, where he had a severe but brief illness; thence to Akaba, at the head of the Elamitic Gulf, intending to go to Petra, and so by Hebron to Jerusalem. But the exorbitant demands and threatened hostility of Sheikh Hüsséin, of the Alouin tribe, prevented their proceeding in that direction, and they proceeded to Gaza, and so to Jerusalem. He expects to visit Constantinople, Athens, Vienna and Paris, and to reach home Sept. 1, where he will be warmly welcomed by his congregation, by his associates in the paper, and by troops of friends everywhere.

TO CORRESPONDENTS.

We have had on hand for some time past, two communications from different quarters on "the Austinburg Case." One of these proposed to give some further information concerning the parts of the case, the other discusses at great length and with ability some of the principles involved. At this late day, it seems unnecessary to revive the question—especially as so many new things are continually crowding upon us.

A Boston subscriber "has twice requested us to give him 'the title of some work which treats briefly yet clearly of the prominent points of difference between the Roman Catholic and the Protestant creeds.'" Had we recollected the title of any such work, we would have answered immediately on the reception of his first letter. But we waited in the hope that we might be able to give a satisfactory answer, or at least one that would be satisfactory to ourselves. And then the longer we waited, the more it seemed that the request of our Boston subscriber was a subject not for a paragraph but rather for an essay, which we have not yet found time to write.

Controversial books against the "Roman Catholic Creed" are sufficiently numerous, and are of all degrees of merit. Edgar's "Variations of Popery" is one, Dowling's "History of Romanism" is another, Elliott "on Romanism," (published by the Methodist Book-concern,) comes nearer perhaps to the thing inquired after, than either of the preceding. But we suppose that our friend in asking for the title of a book which treats "*briefly yet clearly*" of the differences between the Roman Catholic faith and the Protestant, would hardly be satisfied with the brevity of two large octavo volumes, containing an aggregate of almost a thousand closely-printed pages.

The difference between the two systems is on the question, What shall I do to be saved? Not that this is the only difference, but it is the most important. Such a book as our "Boston subscriber" inquires after, would begin with this question, would show what answer the Roman Catholic system gives, what answer Evangelical Protestantism gives—and would show how the divergence at this point spreads into two religions which never can be reconciled. It seems to us that a work written on the plan which we have here suggested, might be at once "brief" and "clear."

Till such a book shall have been written, we cannot but think that Merle D'Aubigne's "History of the Reformation" is as likely to answer the purpose, as any other book that we can recollect.

RECEIPTS OF THE AMERICAN BOARD.

We are informed that the receipts of the American Board for the eleven months terminating June 30th, are $270,972. This leaves $29,692 to be raised before the 31st inst., when the financial year of the Board ends, to make up the $300,664, which was the amount of the appropriations made to the Missions at the beginning of the year. We trust that, at the least, this sum will be made up, and the Treasurer be able, at the next annual meeting, to show a balance on the right side. This is just the time for every congregation and for individuals that make the American Board the channel through which they seek to bless the heathen with the waters of salvation, and that have not yet this year done their whole duty in respect to its claims, to remember them and send in their contributions

CORRECTION.

In our notice of Rev. Mr. Crowe and his mission last week we incidentally spoke of him as holding 'open communion' views, although himself a member and a minister of the Baptist church. We thought that we could not be mistaken in this, and are sorry to find that we were so. His own knowledge on the subject, however, is more reliable than ours, and as he now assures us that he holds no such views, we recall the statement. He is a Strict Baptist, in his doctrines of church-order, and cannot receive to the communion any who have not been immersed.—The fact changes somewhat the relations of his missionary work, and is important to be understood by those who hear him.

POWER OF COUNCILS.

[The following communication has been waiting so long, that the particular "resuls of Councils" to which it refers will hardly be remembered. So much the better. The form of words which "An Old Disciple" finds so faulty is of frequent occurrence, and is always wrong, unless the parties calling the Council have expressly and mutually given to it the power to dismiss the pastor from his office and to dissolve the contract between him and his people.]

In the *Independent* of April 21, under the head Providence, I see these *ominous words*, "And the Council voted unanimously that there was a sufficient ground of procedure in the dissolution of the pastoral relation," and that, "SUCH RELATION BE, AND IS HEREBY DISSOLVED." What does this mean? Where did the Council get their power to dissolve both religious and civil contract? Have they got a Pope at Providence?

More than thirty years ago, I was a member of a Council in Maine, which used such language in making up their result—inadvertently, I presume—and I got a very good lecture from a respectable judge of the court, which I have not forgotten. I thanked him, and was glad to find that our judges understood ecclesiastical matters better than some ecclesiastical Councils. The learned judge, who studied at New Haven, remarked that "it was a principle fundamental in Congregationalism, that Councils were advisory. They might hear and then give advice to the church; but they had no power to decide. Also, that the contract with the parish or society was a civil contract, subject to civil courts like other contracts; and it was assuming rather too much for ecclesiastics to undertake to dissolve such contracts." Mr. Editor, was not the judge right—all right—worthy the law school of New Haven?

Now, sir, the time seems to have come when our good Congregationalism is coming into favor again, and it is desirable that all "extra words and ideas" should be excluded, every pin and nail put in its proper place. Will you give us a little light on the subject.

AN OLD DISCIPLE.

For the Independent.

AN INDUCTION

To a Poem founded on a Story related in Stephens's "Incidents of Travel in Yucatan."

Ye tropic woods, whose shadowy veil hath hid
From age of man your works of olden time,—
Temple and statue, tower and pyramid,
Scenes of forgotten glory, shame, or crime,
Lost from the chronicles of prose or rhyme,—
To fancy ope your guarded haunts, revealing
Your useless hoard; let memories sublime,
Through your dim aisles like solemn music pealing,
Waken the poet's soul to high, prophetic feeling.

Primeval trees, that rear your sturdy bolls,
The undisputed monarchs of the soil,—
'Gainst whom the surge of empire idly rolls,
And falls away again with weak recoil,—
What are to you th' incessant, vain turmoil
Of civil strife,—the nation's wild uproar?
War seeks to waste your realm, and peaceful toil
Invades your borders; yet, when all is o'er,
Ye rise, majestic, proud, unconquered as before.

Yet is your kingdom numbered; hear, O forest,
Thy doom is written in the book of fate!
Even on the mountain-tops whereon thou tow'rest
The woodman's ax shall bring down all thy state.
Hosts in an unknown warfare crowd thy gate;
Rude hands shall force thy cherished secrets up;
Rude tongues thy storied wonders shall relate;
To garish day thy mystic shades shall ope,
And twilight Memory give place to Morning Hope.

ANDOVER, June, 1853. L. W. B.

THE MINISTER HUNTING HIS SLAVE.

About fifteen years ago there came to Indianapolis, Indiana, a colored man named John Freeman. He brought with him some few hundred dollars, a part of which he invested in real estate: He was a painter, white-washer, and man of all work. He married a young woman who was a servant in our family. His deportment won for him general respect and confidence: He rapidly increased in property and is now worth about six thousand dollars, which, for that community, is a very handsome property. No man's word was better than Freeman. He was honest, punctual, and reliable. He became an active member of the colored Baptist Church, and conscientiously discharged his duties as a church member. He has a family of three children—On the 23d of June, a man named Pleasant Ellington, formerly from Kentucky, now of Missouri, who is we understand a Methodist preacher, appeared in Indianapolis, and found miscreants base enough to assist him in arresting Freeman, upon the claim that he was his slave. Freeman claims that he is a free man, and shows many papers recognizing that fact. The Judge has granted nine weeks for Freeman to procure further evidence of his freedom.

There are some facts that have come to our knowledge, which it will be edifying to know.

When Freeman's arrest was known, the whole community was moved. One hundred men, of all parties, and of the first standing in the place, such as Judge Blackford, Judge Wick, N. B. Palmer, Calvin Fletcher, Esq., and many other such, signed a bond for bail in the sum of sixteen hundred dollars. The amount in gold was brought into court, to be deposited for the preacher Ellington, in case Freeman proved a slave, should not appear, or for his freedom, in any event. The bail was refused. Rev. Mr. Ellington refused to agree to take any price should he get possession of him, but determined to take him to Missouri.

Under a pretence that he feared a rescue, the marshal was about to remove Freeman to Madison jail on the Ohio river;—but has consented to leave him in the jail at Indianapolis, on condition that Freeman pays three dollars a day for a guard to watch over himself!

We have some good but dull men in New York, who have denied that Christian men and families were subject to separation and sale, under the system of Slavery. It is said that to represent such scenes as Uncle Tom's separation from his family, and his wife in slavery, and Yet here is a preacher of the gospel, making a pilgrimage of more than half a thousand miles, to find and arrest a member of a Christian church, in a free state, and drag him into slavery! He finds him settled down in a home which his own industry has secured, with a wife and three children, a useful and greatly respected citizen. One would think that a man with a particle of humanity, even if Freeman were his slave, upon seeing such a state of facts, would refuse to break up and desolate a family, and blight the prospects of a man and fellow Christian. But so deeply has this fellow drank of the spirit of patriotism that he determines to make the mischief. Bonds and security were offered him the most ample, for any price that he might demand, in case Freeman should be proved his slave. He refused every thing. He demanded the *Man*; and declared that he would remove him to a slave state and to slavery!

A man that can read such a state of facts, and not feel his heart rising with indignation against this scoundrel clergyman, ought to regard himself as having sinned away his day of grace, and as sealed over to reprobation.

And yet, is this man any worse than the law allows? Has he done anything illegal? This American people have laws within which men may violate every sentiment of humanity, smother every breath of Christianity, outrage the feelings of a whole community, crush an innocent and helpless family, reduce a citizen of universal respect and proved integrity to the level of a brute, carry him to the shambles, sell him forever away from his church, his children and wife; all this may be done without violating the laws of the land—nay, *by* the laws, and under the direction of magistrates!

And so deadening has been the influence of slavery upon the public mind, that religious teachers, and religious editors, will find not a single word to say against this utter abomination, and many pious words will they utter in favor of this execrable statute.

Meanwhile, that same God who permits the existence of tarantulas, scorpions, and other odious vermin, suffers also the existence of such creatures as this Rev. Mr. Ellington. It may serve a good purpose, in a glossing, timid, shuffling age, to exhibit before the sun, how utter a villain a man may be, and yet keep within the pale of the law, within the permissions of the church, and within the requirements of the Christian ministry. To crush the human heart, to eat up a living household, to take a family into one's hands and crush it like a cluster of grapes, this is respectable, legal, and Christian, in the estimation of cotton patriots and patriotic Christians, who regard law as greater than justice, the Union as more important than public virtue and practical Christianity.

Such a law as that which permits these scenes, will destroy the conscience and humanity of the community, or be itself destroyed by them. A people that have learned to see such sights unmoved are not far from the level of Romans whose amusements were in blood and death of beasts and gladiators.

As long as smooth prophets case down the public conscience, and obsequious editors count themselves worthy to bind up the sandals of savage laws, whose every step perpetrates as many crimes as man can commit against man, so long we need not wonder that there are such monsters as this Ellington, ruffled out as a minister of the Gospel, to the shame of every honest man that wears the same cloth; and preaching the Gospel like a volcano, through whose base flame the fires of perdition.

It will not forever be thus! There is an unperverted heart! There is a judge above corruption. There are laws neither framed in deceit nor red mouthed with the blood of the innocent. We turn to that great Heart, guardian of the supreme and universal law, (beneath which the miserable piddling enactments of paltry politicians and mousing merchants, are as gross and withered leaves beneath the boughs of the cedars of Lebanon.) Has not the shame of our nakedness appeared long enough! How long shall this land stand before the world like a drunken woman loosely exhibiting her hideous charms, which none can behold without shame and disgust? *

THE PROTESTING AND TEACHING VOCATION OF PROTESTANTISM.

There are some men who sneer at all the professions and efforts of Protestantism against Romanism at the present day, especially as conducted in unveiling the errors and iniquities of the Romish Church, as if that were a past warfare, worn out, needless, and actuated by the mere pride and bitterness of sectarian orthodoxy. In perfect ignorance or misrepresentation both of the past and present, they affirm that the Romish system is no longer what it was, that it has changed, has become milder, more accessible, more tolerant, more open to the truth, less idolatrous, less erroneous Especially they affirm that it is less dangerous than it used to be to civil liberty, and that none but old women and bigots apprehend any danger to our institutions from the spread of Romanism. Therefore they say it is the part of wisdom and charity to let it alone, and not keep driving at its errors, and thus making its advocates angry. Concede to it, give it all that it asks for, cut and slash the Public School system to suit its dogmas and its tastes, take away the Bible and the Lord's Prayer, since Romanism cannot endure them. Of what possible use can the mere reading of the Bible and repetition of the Lord's prayer be to a parcel of children? Let these things go, if the Romanists insist on it; and at the same time, whatever bill they wished to get passed favoring their particular sect, and the Canon law of their sectarianism, by all means let it pass; make no objections; it is persecution to refuse anything that they demand.

This is the system of "tactics and wisdom" we are called on to adopt. And then Protestants are called on for the hundred and ninety-ninth time to show their religious sincerity by their benevolent prints; to engage in new organizations and efforts, and no more be forever protesting, protesting, protesting; and all this, (as we have said) just as if all the great organizations and efforts of benevolence at the present day in England and America, those whose power is felt the world over, were not the very offspring of the Protestant Church, the fruit of Protestant zeal founded on the word of God. What organizations or efforts more important than those for the universal diffusion of the Bible and of Bible Truth? Those of Sabbath and day schools, for the free education of all classes? Those of hospitals for the care of orphans, Seamen's Friend Societies, Five-points Missions, Juvenile Asylums, Savings Banks for the poor, Tract Societies, Colporterage, Home Missionary and Foreign Missionary Societies, Temperance Societies, City Missions, and the almost innumerable forms of mercy, corporate and incorporate, that spring from the perfect freedom of reading and preaching of the word of God, characteristic of Protestantism as distinguished from Romanism?

These are things that the Christian Protestantism of the modern age has produced. Once, the main manifestation of Protestantism lay in protesting against the iniquities, errors, and despotisms of the man of sin, and in suffering martyrdom in consequence. But since the freedom gained of Christian zeal to exert itself, that manifestation is in Christian activity, in teaching, evangelizing, and regenerating the world. Nevertheless, as the old system of error remains, with the growth of more than a thousand years to strengthen it, and is reaffirmed continually with new vigour, the work of protesting against error cannot be relinquished, but must be kept up. And now that it is accompanied, as it never was before, with efforts of the most genuine Christian zeal, and institutions of charity and mercy established, or every where offered to the world, there is no reason why it should not prove doubly efficacious.

The protesting and destructive office of Protestantism may be set off over against its teaching and organizing or erecting office, in parallel columns thus: and it will be seen that the one sphere of duty implies and necessitates the other, or in other words, that the withstanding and opposing and destroying of falsehood is an essential quality and necessity of truth, and that falsehood cannot in any other way be destroyed than by establishing the truth in its stead. Protestantism, then,

Protests against	*And presents instead*
The Pope, as that man of sin and son of perdition denounced in the Divine Word, over all things to the church, as opposing and exalting himself above all that is called God or is worshiped, so that he, as God, sitteth in the temple of God, showing himself that he is God.	The Lord Jesus Christ, the only and Supreme Head the only Mediator between man, with whose infallible authority no human being can be invested.
Protests against The Papacy, and the Romish Hierarchy and Church embodied in it, and one with it, and sustaining it, as the mystery of iniquity, an irreligious corporation, and not a church of Christ.	*And presents instead* The Communion of Saints, the whole body of believers in the Lord Jesus, united directly to him, one in and with him, his church, his body, the fulness of him that filleth all in all.
Protests against A pretended order of sacrificing Priests, in hierarchical organization and succession.	*And presents instead* A teaching and preaching ministry of Christ and him crucified.
Protests against The blasphemy and idolatry of the Mass, the pretense of priestly will and power to turn a wafer into the soul and divinity, body and blood of Christ, and to offer him up a daily sacrifice for sin.	*And presents instead* According to God's word, the atonement in the sufferings and death of Christ made once and forever, through the offering of the body of Jesus Christ once for all, to put away sin by the sacrifice of himself.
Protests against The presentation or enshrinement of this wafer, this host, this piece of matter, for the object of faith and worship, as an utter and idolatrous abomination.	*And presents instead* The Lord Jesus, an Omnipresent Saviour, God manifest in the flesh, the Son of God incarnate, the object of faith, love, and adoration.
Protests against The soul-destroying pretence of the forgiven of sins by virtue of this daily priestly sacrifice, first bought, and then worshipped.	*And presents instead* The Lord Jesus himself as the only forgiving Saviour, and his atoning sacrifice as the ground of forgiveness, sought and gained by coming to him.
Protests against The soul-destroying doctrine of absolutions from sin by the Priest, after auricular confession and shriving of the conscience.	*And presents instead* The duty of confession before God in secret, and reliance on "the blood of Jesus Christ that cleanseth from all sin."
Protests against The false doctrine of PENANCE as the purchase of salvation, the doctrine of justification by works.	*And presents instead* REPENTANCE towards God, and faith in our Lord Jesus Christ, justification by faith.
Protests against The falsehood of sacramental regeneration, whether by baptism with water, oil, and spittle, or the wafer or the extreme unction.	*And presents instead* The truth of regeneration by the Holy Spirit, and sanctification through the truth by the Spirit.
Protests against The worship of Mary, and of images, and of saints, and the mediation of Mary and of saints in heaven.	*And presents instead* As the only object of religious worship one God and Father of all, and one Lord Jesus Christ, the only mediator between God and man.
Protests against Tradition, and the infallibility of the Pope and the Papal Church.	*And presents instead* The word of God, with the right of private judgment.
Protests against The INQUISITION in church and state, and all molestation on account of religious opinion.	*And presents instead* Freedom of inquiry and of speech, a free Pulpit, a free Press, free Schools, and an open Bible, and security from persecution.
Protests against keeping men in darkness.	*And presents, always and everywhere, The light.*

Now whether protesting or teaching, whenever the truth is set over against falsehood, it always *condemns* the falsehood. But the exposure and condemnation of falsehood is regarded by many as an unnecessary function of the truth, and in the case of Romanism, unwise and inexpedient, because it makes the Romanists mad. So the Jews took up stones to stone our Saviour, solely, as he himself declared, because he had told them the truth, and they hated to hear it. But he did not, on that account, consider it a duty to conceal it, or to accommodate it to their prejudices. Because I tell you the truth, ye believe me not. And just so of the great mystery of iniquity in the Papacy, we are taught that it prevails, "with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved." But it is no sufficient reason for keeping back the truth, that men hate the truth, nor any sufficient reason for not exposing falsehood, that men love falsehood.

Now, laying our hands almost at random, on the last number of the Journal of Missions, for some illustrations in regard to the practical workings and hints of the system of modern Protestantism, we find two paragraphs, that speak volumes. The first is as follows, concerning the conversion of Romanists in the United States:

Rev. Mr. Heather stated at the anniversary of the Religious Tract Society in London, that in his last tour through the northern counties of Ireland, he had occasion to notice more than once, that about one in five of the letters from emigrants to this country, containing *remittances* to their friends, contained also an account of the writer's conversion to Protestantism.

The second concerns the progress of Protestantism in Ireland:

Progress of Protestantism in Ireland.—Within six years and nine months, more than 32,000 Romanists in Ireland have been brought under Protestant teaching by means of various missionary societies, many of whom have been led to the cross of Christ; and there are now upwards of 80,000, who through the same means have become restless in Popery.

In either country, or any where in the world, conversion can be hoped for, only through the presentation of the truth; and all forms of truth involve a protestation against, and a condemnation of, the falsehoods that oppose it. C.

EDITORIAL CORRESPONDENCE.

A TOUR IN PALESTINE.

Quarantine.—Nothing could be more absurd than the Quarantine regulations of the East. One who has been roaming the desert for forty days must be closely housed, and no one suffered to touch him with a ten foot pole, lest he should bring contagion into a city noisome with filth, whose packed population, herding with donkeys, goats, sheep, camels and cows, are far more likely to *engender* the plague, than to imbibe it from a passing traveler, who a month previous left a country in which the plague raged ten years ago. But law is law, and must be enforced. I have no fault to find with the Quarantine at Gaza; indeed, as a place of temporary rest and refreshment, it proved quite acceptable. The grounds are pleasantly located amid richly cultivated fields, and in a free, pure air. We were so fortunate as to secure the best upper chambers, commanding an extensive prospect; we could range, under guard, an area some 200 feet square; and, bating the fleas, from which the desert had granted us some exemption, we found things tolerably clean and comfortable. We knew, also, that the term of our imprisonment was limited, and was hourly diminishing; though we might enlarge it by carelessly touching some new comer, and thus adding his term to ours. But not all our fellow prisoners could have this hope of speedy deliverance. A gang of slaves from Cairo for the Syrian market, was packed in one of the lower rooms,—men, women and children undergoing quarantine together. I do not know but some clause of the Turkish "Constitution," or the "Union" of the several parts of the Turkish empire, requires the continuance of the domestic slave-trade; but I felt the horror and wickedness of the isolated fact, and I suppose that 6000 miles from home Philanthropy may be indulged where Patriotism has no *higher* claims!

The day following our arrival the Quarantine doctor—an Italian—sent his compliments with an inquiry after our health; we returned our compliments with the assurance that we were in perfect health, having so long enjoyed the pure air of the desert, but feared we should not long continue so if he suffered the cleaning of cesspools then in process to go forward during our stay. He took the hint, and the nuisance was abated; but the incident showed the absurdities of this oriental health-system. Next we were marshaled in a row in the yard, under our guards, while a clerk some twenty feet distant registered our names and took note of our personal identity. The day before our departure we were again arrayed in presence of the doctor, whom we now saw for the first time, and who regarded us from the same respectful distance. He asked again after our health and required us to show our tongues, which he surveyed at twenty feet, while Madame simply protruded hers from the window above. This examination being pronounced satisfactory, we were all shut up together in a close room and fumigated by the burning of a handful of bran upon a pan of coals. We were then informed, that we would be at liberty to depart next morning after paying our fees, five dollars for each room and bukshish to all hands.

On Tuesday, May 10th, we were free. We had not time to explore minutely the supposed site of the ancient Gaza; but a cursory examination satisfied us that what was once a powerful and opulent city of the Philistines upon the seacoast, a city that had long withstood the extension of the tribes of Israel towards the southwest, that had sustained memorable sieges from Egyptian and Persian kings and both Macedonian and Jewish Alexanders, has utterly perished so that all traces of it were lost except occasional fragments of marble and of fused brick under a huge mound of sand. "Baldness is come upon Gaza," it is "forsaken," a "fire has devoured the palaces thereof," and "the king has perished from it." (Jer. 47: 5, Amos 1: 6, Zeph. 2: 4, Zech. 9: 5.)

The modern city, about three miles from the site of the ancient, is not upon the sea, and is a place of little trade in comparison with its predecessor. Still there were signs of industry in the bazar, and as the outport of Syria toward Egypt, Gaza still profits by the caravan commerce between the two countries. It is better built than most Egyptian towns, because here stone is more abundant than in Egypt, and this material gives to buildings a more substantial appearance than the crude brick there in common use. The people also look better than the common people in Egypt. Still the narrow crooked streets heaped up with the accumulation of filth, and the intermingling of men and cattle in the same abodes, carried back my thoughts continually to the land of darkness. A few fragments of the old city have been transferred to the new, but for the most part the Gaza that now is has no affinity with the Gaza that has perished.

I now began to feel that I was really upon Bible ground. Here was the scene of some of Samson's memorable achievements, and not far from this was the "desert" way in which Philip overtook the Ethiopian treasurer and expounded to him the Scriptures and baptised him in the name of Christ. On every hand the scenes of the Bible were illustrated, and its references to local customs explained—for here the manner and customs of the people are as permanent as the natural features of the country. The oxen were "treading out the grain," by stamping upon huge piles laid on the smooth hard surface of the ground; the bells of the horses and camels were tinkling as caravans passed by, and awakened the hope of that day when Holiness to the Lord shall be inscribed upon all the property, the commerce and the enterprise of man. Flocks of sheep and goats, promiscuously intermingled, suggested the occasion of the Savior's allusion to the separation of the two in the last day. Our dragoman plucked ears of grain as we rode in the open fields of wheat, and rubbing them between his hands ate the fresh kernels with as much relish as did the hungry disciples of Christ. He stopped repeatedly to salute old friends, and the delay occasioned by the oriental ceremonial explained the command of Elisha to Gehasi not to exchange salutations with any upon the way when he would have him go in haste to the Shunamite woman. Wells and reservoirs by the wayside constructed as a public charity or guarded as private property, at which camels and cattles were drinking, recalled the days of the patriarchs, when a well was the choicest of treasures. The distant slopes of Judah as well as the undulating lands of Simeon were covered with "the cattle on a thousand hills"—immense herds feeding on the tender herbage among the rocks or on the stubble of the newly-reaped fields of barley. The dwellers in tents were journeying inland for the sake of employment during the harvest, whole families trudging after a single camel or an ass that bore upon its back their entire furniture.

The country around Gaza, and indeed throughout nearly the whole of the ancient Philistia, confirms the testimony of the Bible in two opposite respects. The soil is naturally good and fertile, and capable of great productiveness under proper cultivation; "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of olive-trees and honey [all which productions are still characteristic of the region]; a land wherein thou shalt eat bread without scarceness." All this was evidently true. In this part of the land the soil was originally rich and easy to cultivate. But on the other hand it is now comparatively a waste and a desolation. It has been exhausted and neglected till it no longer teems with plenty as it once did—thus confirming the predictions of the prophets. In some sections, however, there are signs of improved cultivation. In the neighborhood of Gaza are immense groves of olive trees, said to be the most extensive in Palestine. They cover an area of many miles, and besides their great value for fruit and oil, they give a charming appearance to the country and a welcome shade to the traveler. The olive is said to live for 1000 years and upwards; and some of these trees bore the marks of very great age. The tobacco-plant flourishes here and is extensively cultivated; also cucumbers, onions, and melons of all sorts, which form a principal item in the diet of the natives. The prickly pear, which resembles an overgrown cactus, is commonly used for fences, and is valuable also for its fruit and as fuel. The crops of grain are light, for want of proper tillage.

Our route lay through the ancient territory of the Philistines, once divided into five principalities, with their several capitals, Gaza, Gath, Askelon, Ashdod and Ekron. This territory lay along the sea-coast, and in the highway of caravan commerce from Egypt to Damascus and the East. These cities were wealthy and powerful; well-fortified and populous. Agriculture and the mechanic arts flourished in Philistia, and gave the inhabitants of this region an ascendancy over the Israelites (1 Sam. 13: 19.) The territory here allotted to Simeon and Dan was not subdued by Joshua, and though from time to time conquered by the Jews, it does not seem to have been permanently held by them until about one-hundred years before Christ, after it had been subdued by Alexander the Great. Indeed the Philistines seem to have remained as a scourge to Israel, a thorn in their side, to rebuke them for their frequent lapses into idolatry. Yet judgments were pronounced against Philistia, which have been literally fulfilled.

A ride of about four hours brought us to the site of Askelon. All along the coast from Gaza, were immense accumulations of sand, evidently heaped upon a better soil, and giving to the whole sea-board an aspect of utter desolation. These mounds or drifts of the finest sand of the desert, sometimes extended inland for a space of from two to five miles, while the adjacent soil, once evidently fertile, is now used merely for the pasturage of roving flocks of sheep. The sword of the Lord had a special charge "against the *seashore*" (Jer. 47: 7,) which is most strikingly fulfilled. "The sea-coast shall be dwellings and cottages for shepherds and folds for flocks," (Zephaniah 2: 16.) "Askelon shall be a desolation; it shall not be inhabited" (Zeph. 2: 4 and Zech. 9: 5)

I was surprised to find at Askelon such extensive ruins. They lie chiefly on and under an immense mound of sand that sweeps back from the coast in a semicircle for more than a mile; and they consist mainly of fragments of walls and towers, arches, banks, reservoirs, and columns of marble and granite, strewn thickly around or half buried under the sand. The principal ruin is that of a fort, (probably Roman) whose walls six feet thick, are in part standing, and in part broken into huge masses of stone and cement. The ruins of a small church, adorned with columns of marble and of granite, were discovered here a few years since, when excavations were made for a work of Ibrahim Pasha in the neighborhood. The form of the building may still be distinctly traced, though it has been robbed of its most valuable materials. Some of the granite columns lying on the surface are of fine texture and excellent finish.

The site of the city was well chosen. It stood upon a bluff, or rather covered two projecting bluffs that guard a circling cove, and that formed the ancient harbor. It stretched along a chord of more than a mile with a radius inland of at least half a mile, and commanded a splendid view of the Mediterranean. The bluffs at the sea-side vary from 30 to 60 ft. in hight, and were walled up and faced with buildings from bottom to top. There is now a beautiful beach at their base. Several large reservoirs sunk in the rock and arched with solid masonry, remain to testify the value put by the inhabitants upon cool water in the hot season. Most of these were fed from neighboring wells and tanks, which are now used to irrigate the gardens of figs, olives, and grapes, that have been planted amid the ruins of the ancient city. But though the ruined city is made in part a vineyard, it is still desolate and without inhabitants; for the present cultivation is carried on by the inhabitants of a little village half a mile distant, which does not even pretend to the ancient name.

Traces of a wall at some distance beyond the principal ruins show that the city was more extensive even than these would indicate, and was well ordered for defense.

About four hours more brought us to Esdad, where are the ruins of an old building about 200 ft. in length, with thick walls and massive arches. This marks the site of the ancient Ashdod. The road to this point from Askelon turns inland to the northeast. The same huge mounds of sand marked the coast; but the country, as it spread inland, looked quite rich and was well-covered with barley-fields—now in harvest—and with flocks and herds. In some places the fresh grain was seen springing under the very feet of the reapers, and I am assured that three crops of corn are not unusual from the fattest of the land. Modern Ashdod stands upon a slight eminence from which the rich plains and valley slopes present a beautiful appearance; but it is a miserable village, without any signs of thrift. We encamped for the night outside of the town in a grove of olive trees, surrounded by a hedge of prickly pear. On the west, the sand hills had encroached greatly upon the cultivated land, but eastward, lay one of the richest vales of Palestine. Shepherds passed by our encampment with numerous flocks in quest of pasture. We remember that hither the ark of the Lord was first brought when it was captured from Israel, and that here in his chief seat, Dagon fell and was broken into fragments in its mysterious presence. Here in later times Sargon (Isaiah 20: 1) and Psammeticus had waged bloody wars—the city sustaining against the Egyptians a seige of 29 years, till only a "remnant of Ashdod" remained. But its "palaces" are gone, and the temple of Dagon is no more; "the pride of the Philistines is cut off"

May 11.—From Ashdod to *Joppa*, there are no antiquities of special interest, though at the distance of four hours from Esdad are ruins on the sea-coast, called Sukaris, which I was not able to identify from any map in my possession. The same general features of the landscape continue; in the west vast sand-banks, in the east a rolling country, partly in wheat and partly for grazing purposes, though the grasses of America are unknown here. We caught occasional glimpses

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T.

LEWIS COUNTY, N. Y.,
June 8th, 1853. }

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THE CRYSTAL PALACE.

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HOME COLUMN.

SIXPENNY SAVINGS.

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THE CRYSTAL PALACE.

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Bank, therefore, to the multi-
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stitutions starting up elsewhere.

AMERICAN BIBLE SOCIETY.

y Managers held their regular
at the Bible House in Astor-place,
on. Luther Bradish in the chair.
from Paris to introduce Rev. Dr.
ctor of the Mission establishment
on a visit to this country; and
eference to the new version of the
Mārathi language. Letters were
gents, showing the state and pro-
s at home. Grants of books were
, Danish and Spanish. Special
e for Canada; to the Society for
itute Children; to the American
istian Union; to the Prot. Epis.
; to the U. S. ship Lexington; to
ty at Cleveland, Ohio: and for
araiso. Measures were taken to
of Bohemian Scriptures, and to
r publishing the Gospel of John
Acts, separately, in Spanish.

PRISON-SHIP MARTYRS.

ing to have wealth when there is
use it for good and worthy ends.
y have noticed for some time past
ve been engaged in preparing a
to sort in Trinity churchyard, and
who was to be honored by a mon-
that now almost exclusive burial
k in progress is in honor of the
as martyrs to their patriotism on
n prison-ships during the war of
urpose the corporation of Trinity

Church have appropriated a site in the grounds surrounding their noble edifice, together with $7000 in money. The monument is to be, as to its style, in keeping with the church near which it is to stand. It will be of cut brown free-stone, and will rise to the height of seventy-three feet from the ground, making a very conspicuous object among the attractive sights of Broadway. It can hardly fail to turn the thoughts of many, as they go by on that great and crowded thoroughfare, to other times, and to the trials and self-denying virtues to which we now are so largely indebted for our wonderful prosperity.

A NEW CHURCH.

A new Church has been organised in this city lately for the special use and benefit of British emigrants. It takes the name of the Anglo-American Free Church of St. George the Martyr. Our own native-born people haven't time to speak such a long name as that—we don't know but that the sons of the Anglican Establishment have. At any rate, if they have a fair share of the truly religious spirit, we hope their life may be as long as their name. The Rev. Alexander S. Leonard has accepted an invitation to become the Rector of the new parish, and the Vestry have rented for their present accommodation the building, corner of Prince and Thompson streets, recently occupied by Emanuel Church. Mr. Anthony Barclay, British Consul at this port, is at the head of the Vestry, and quite a large fund contributed in England is already deposited in the city for the purpose of erecting an edifice for the new church.

CHURCH STRUCK BY LIGHTNING.

The papers this summer have brought intelligence of an unusual number of disasters to churches in consequence of their being struck by lightning. The case of the church at Lockport is yet fresh in mind. Only a few days ago the Presbyterian Church in Willoughby street, Brooklyn, was struck, as the rent tin which covered its steeple too plainly showed to every passer by. On Wednesday afternoon last the First Presbyterian Church in Morristown shared the like fate. No great damage was done in either of the two latter cases. In the last one a man in the vicinity of the church was prostrated, but not otherwise harmed.

These occurrences should lead to an examination of our churches generally, with a view to ascertain whether they are adequately protected from the "dangerous tendencies" of the electric fluid. The case at Lockport has already brought out the fact, that a large number of churches in that vicinity are entirely destitute of lightning rods. We presume the case is similar elsewhere, and that in many cases where there are lightning rods, they are so adjusted as to be rather worse than none. No people ought to think their house of worship finished until it is properly protected from the disastrous effects of lightning, and there is no more tempting object of attack to a thunder-storm than a church steeple.

DEATH OF REV. HENRY CHASE.

This faithful and devoted minister, who has for many years officiated as Chaplain of the Mariner's Church in Roosevelt street, this city, died at the close of last week. His funeral was attended at the Church at which he had long and successfully labored, on the last Sabbath, and the large company of seamen and citizens testified the great esteem in which he was held both by those to whom his labors had mainly been devoted, and also by those who were in a position to understand the efficacy of his work in behalf of the much-neglected sailor. Tears will be dropped in many a far off quarter of the world, on many a sea, and in many a port, as the intelligence spreads that Henry Chase is no more.

A CONVENT NEAR BY.

A Mr. John Tonnelle, of Bergen, New Jersey, is said to have bequeathed, awhile ago, to a dignitary of the Roman Catholic Church, a large and very valuable tract of land on the brow of Bergen Hill, in the vicinity of West Hoboken, the condition of the grant being that the land should be used in some way for the benefit of the Romish Church. It is reported that a Convent for the Sisters of Mercy will be commenced shortly on this tract of land.

MISSIONARY ARRIVAL.

Rev. Jacob Best, missionary of the A. B. C. F. M. to the Oregon Indians, arrived in this city from his African home, on the 3d inst.

CALL ACCEPTED.

It is said that Rev. Mr. Cuyler, recently called to the Market street Dutch Reformed Church in this city, from which Dr. Ferris was transferred to the Chancellorship of the University, has accepted the invitation.

DEDICATION.

The Reformed Protestant Dutch Church of Harlem was dedicated on Tuesday, the 28th of June. Dr. Bethune, of Brooklyn, preached the dedicatory sermon.

ANOTHER LION.

We notice in the list of passengers by the packet ship Devonshire, which arrived here last week from England, the name of Dr. Achilli, the man made somewhat famous by his publications in regard to the Papal Inquisition, and not less famous by his recent legal controversy with Dr. Newman, the distinguished pervert to Romanism.

CRYSTAL PALACE.

The Superintendents of the Crystal Palace announce that it will be open every day, except Sunday, between the hours of 10 A. M. and 7 P. M. till further notice. The price of tickets for single admission is fixed at 50 cents; children under 12 years of age, 25 cents. Season tickets will be sold at $10. Tickets can be procured of Wm. Hall and Son, No. 239 Broadway.

LITERARY INTELLIGENCE.

MONTHLIES.

The "National Magazine" for this month is one of the richest numbers yet issued, and promises well for the second volume.

"Hunt's Merchant's Magazine," for July, is very rich in valuable statistics. The paper on Counterfeit Bank Notes ought to be widely circulated by the press.

The U. S. "fiscal year" just closed, "in commercial activity, and in wide-spread prosperity, has never been equaled since the formation of the federal Union;" and "there must be from eighty to one hundred millions of dollars more gold and silver coin now in the hands of the people of the U. S. than was held by them in 1848."

"The Plough, the Loom, and the Anvil," seems to be a very miscellaneous agglomeration of scissorisations from the agricultural and other newspapers, without a single original article of any considerable value.

We have received specimens of three practical periodicals already called into being by the intelligence and enterprise of the new state of Iowa; the "Legal Inquisitor," edited by "the Bar of Iowa," and published by "W. A. Adams, Dubuque—at $3 per annum"; the "District School Journal of Education," by R. R. Gilbert, Dubuque, at $1; and the "Iowa Farmer and Horticulturist," by Morgan, M. Kenny & Co., Burlington, at $1.

We have before commended, on the best domestic authority, the design and execution of Mr. S. T. Taylor's "Dress Makers and Milliner's Guide," especially for the devices accompanying each number with a set of paper patterns fitted for use.

The "Presbyterian Magazine," conducted by Rev. Dr. Cortland Van Rensselaer; has the portrait of Dr. Macwhorter, many years pastor of the First Presbyterian church at Newark, with a memoir, which records the fact that in 1802, he collected more than $7000 in New England, for Princeton College. There is a valuable extract from a sermon by Rev. J. H. McIlvaine, of Rochester, on "Modern Divination and Insanity." The point of the argument is thus stated:

God has established certain fundamental and immutable laws of the material and intellectual worlds,—inertia and gravitation of matter, action and reaction, cause and effect, and the like. The conception of these laws *as uniform* in their operations is essential to rationality. Whilst our minds reflect these laws as uniform and we act according to their general import, we are so far sane. But he whose mind ceases to reflect them, and who conceives of them as generally disturbed, or as no longer in operation, and who acts accordingly, is demonstrably insane.

This is true of all the great laws of nature upon which our well-being depends, whether they are known as a theory or not;—they have been accurately reflected in the minds of all sane persons from the foundation of the world. But belief in these acts is inconsistent with faith in the uniformity of the laws of nature; the two cannot coexist in the same mind.

"Putnam's" gives two pictorial articles, the Educational Institutions of New York, and Life in Hawaii, with the usual variety of "literature." The edition mounts up to 35,000,—unprecedented success for an original magazine in this country. Among the "Speculations of Jack Lantern on Railroads," is the following hint on the prospective arrangements of the Great Pacific road:

"You must, at first glance, see how inadequate the present scale of railway equipment will be to the requirements of our continental road. You would make it the 'highway of nations?' In the name of slow coaches, what can the nations do on a mere six-foot sheep-path, and with a flock of little black engines tinkling across the prairies, like stray tea-kettles, to be thrown off the track by every buffalo-calf that gets in the way of the cow-catcher? All things—gauge, construction, engines, cars, and cabooses—will be found ridiculously inadequate."

RELIGIOUS INTELLIGENCE.

POPERY IN THE HILLS OF BERKSHIRE.—For the most part, the people of our country hill towns but rarely have a display of the spirit of popery. An exhibition lately made in the town of Becket, Mass., is thus described by a correspondent residing in that place:

"A few days since, a Rev. Mr. Cuddihy, Roman Catholic priest at Pittsfield, came to our village, entered the school-room in the morning, without permission from the Prudential Committee, who have charge of the house, to say mass to the Romanists who reside here. At nine o'clock, the teacher of the school came to her room as usual, and found it occupied. After remaining ten minutes at the door with her pupils, she entered the house, and respectfully asked the priest if he had engaged the room, as she wished to know what to do with her scholars. The priest, in the most violent manner, ordered her to shut her mouth or he would put her out of the house. After she left, he poured forth a tirade of abusive words concerning her, for interrupting him. When questioned by some of our influential citizens as to the liberties he had taken, he haughtily and insolently refused to talk with them on the subject, giving them to understand that he was a priest of the Holy Catholic Church, and was not to be questioned by them in regard to his conduct. The whole tone of his proceedings here created a feeling which will not soon wear away."

Our correspondent, who is pastor of the church in North Becket, highly commends a course of lectures which were delivered there shortly after the above occurrence, by Rev. C. Sparry; and he gives his opinion in favor of a revival of the old Protestant Society, to maintain a set of lecturers of that stamp against Popery—an opinion in which we do not concur.

BAPTIST BOARD OF PUBLICATION.—The sales for the last year were $25,699, increase of stock $4879, salaries $4464, profits $1611. In estimating the stock, a deduction of one-third is made on books and tracts, and on plates, cuts and copyrights an allowance sufficient to cover the depreciation and extinguish copyrights. Business receipts advanced $3939, or 18 per cent.

The price of the standard works published by the Society has been again lowered to meet the wishes and wants of the public. Fuller's Works and Bunyan's Practical Works have been reduced from $6 to $5, and after the 1st of July next, the prices of Carson and Howell, and other publications will be reduced in a like ratio. It is also proposed to raise $10,000 as a floating fund to keep pastors and associations supplied with the Society's publications, and secure a larger circulation among the churches, without hazard or loss to the Society's present capital.

CHURCH APPEALS.—Our brethren of the Reformed Dutch Church are blessed with a very Presbyterian system of ecclesiastical appeals, the utility of which has been strikingly illustrated in a case that came before the General Synod at its last meeting. Mr. Alfred Carhart, of this city, was suspended from communion by sentence of the consistory of the church in Twenty-First-street, in 1851. He appealed to the Classis, which sustained the appeal, and ordered the consistory to give him a "constitutional certificate of dismission," but at the same time commended that body for its good intentions. Against this extra commendation, Mr. C. appealed to the sub-synod, who sustained him, and directed the classis to strike out the offensive clause. The consistory then gave him a certificate in the usual form, only adding "York," and from this Mr. C. appealed to the sub-synod, alleging that the adjunct was a slur upon his character; and finally the classis appealed to the General Synod, but the final decision was that the form of certificate is not material. The *Intelligencer* says:

"Difficulties are continually arising on this subject, caused, as we suppose, in great measure, by the needlessly officious character of the old Dutch form in our book. If only the clause, 'to whose Christian fellowship and confidence —— is hereby affectionately commended,' were omitted, there would scarcely ever be any difficulty. A man once in full communion and good standing cannot become otherwise without due process of discipline; or if he has been thus disciplined, and the higher court reverses the sentence, he then reverts to his original ecclesiastical *status*, and no consistory of common sense can hesitate to state what is simply a matter of fact. But as the form now reads, they are required to 'affectionately recommend' a man in whom perhaps they have no confidence whatever. Here is where the shoe pinches, and always will pinch. But we hope to see the day when a certificate will be only a certificate, and nothing more; when the law on the whole subject shall be clearly and distinctly settled, and the time of the higher courts no longer be disturbed by the pestilent perversity of individuals, magnifying a question of mere personal detail into a matter of high constitutional importance."

GENERAL ASSOCIATION OF IOWA.—This body met at Mount Pleasant, June 2; Rev. R. Gaylord, moderator; present, 28 ministers and 16 delegates from the churches. Delegates appeared from Maine, Massachusetts and Illinois. The meeting next year is to be at Davenport, on the first Wednesday in June. Resolutions were passed in favor of the Massachusetts Sabbath-School Society, Iowa College, Maine Law, &c. It was voted to raise $5000 for the college this year, and a liberal beginning was made by those present.

"There is something very remarkable in the history of this college, founded, as it has been, by a little band of poor missionaries, and hitherto sustained chiefly by them, until now it has property amounting to $19,000, three regular college classes, and a very efficient preparatory department, with four professors and instructors, and another under appointment, and with every prospect of permanent success. One gentleman at the East, unsolicited, has paid $5000 towards its funds, and a professorship has in part been endowed by individuals in the Winthrop church, Charlestown, Mass., and within the state of Iowa."

Sermons were preached by Rev. J. C. Holbrook, J. K. Mason, and Asa Turner. Rev. W. Salter was chosen preacher for next year. On the subject of Home Missions and Slavery, the following resolutions were finally adopted by a unanimous vote:

1. That our relation with the home missionary work, and the debt of gratitude we owe to the A. H. M. Society, lead us to cherish a deep interest in the welfare of that Society, and to feel a deep grief at whatever may hinder its prosperity.

2. That prompted by this interest, we affectionately request the Executive Committee of that Society to adopt a rate under which aid for the support of the Gospel shall be withheld from churches admitting voluntary slaveholders to their communion.

The disposal of the Building Fund was largely considered and discussed, and the following paper adopted:

IOWA $50,000 FUND COMMITTEE.

1. Rev. Messrs. J. A. Reed, and E. Adams and Joseph Lambrite, Esq., of Davenport, Rev. W. Salter, of Burlington, and H. A. Wiltze, Esq., of Dubuque, shall be a committee to receive and appropriate the apportionment to Iowa, of the "Fifty Thousand Dollar Fund," for aiding Congregational churches in the West in the erection of houses of worship.

2. This committee shall be annually renewed by election, by the General Association of Iowa, to continue in office until their successors are appointed, with power to fill vacancies; three members of this committee constitute a quorum competent to transact business, and they shall make an annual report to the Association of their doings.

3. This committee shall choose their own officers, who shall be a President, Secretary and Treasurer. [Rev. J. A. Reed was chosen President, Rev. E. Adams, Secretary, and J. Lambrite, Esq., Treasurer.]

4. The principles regulating the committee in appropriating the money shall be those contained in the 8th, 9th, 10th and 11th articles of the Albany Convention, in relation to the Church Building Fund, (see proceedings of the Convention.)

5. No appropriation shall be made to a church until evidence is furnished that said church has a good title to its building lot, and that it has been incorporated according to law.

6. Every church applying for aid, must state the town and county in which it is located, the number of members, both male and female, the date of its organization, the name of its minister, and whether a house of worship has been erected, or has been begun, and its condition, with the amount requisite to its completion, the amount that has been raised or expended for this purpose, and the sources from which it has come, together with the size of the building lot accompanied by the title-deed, or a certified copy of the same; each application as above to be indorsed by two ministers acquainted with the circumstances.

7. If payment be made before the completion of the house, responsible individuals shall be required to give security for the repayment of the money in case the house shall not be completed, and free from debt.

8. The committee in making up the sum of $300, the maximum to be given to any church for this object, shall be authorized, if they deem best, to take into account any sum or sums that said church has received from any public funds during the last two years.

9. The committee, in concert with the Central Committee at New York, shall be authorized to procure plans of suitable edifices, with specifications and estimates, to be shown to building committees and others interested, with a view to promoting convenience, economy and good taste, in the design and execution of that work; and further, before aid is granted, the committee shall be made acquainted with the plan and specifications of the building proposed to be erected, with liberty to insist on conformity, so far as they shall think it expedient, to their directions.

10. The committee shall have power to make such further regulations in reference to the performance of their appropriate duties as they may deem necessary; provided, that such regulations shall not conflict with those already established.

The editor of the *Congregational Herald*, who was present, speaks with delight of the spirit of devotion and harmony that prevailed:

"During the past year there have been several interesting revivals of religion. Seven new churches have been organized, and one composed of emigrants to Oregon, among whom there was a work of God's grace, and who have gone to plant the Gospel in that far-off territory. The whole number of churches is sixty, of which several are in the extreme west, on the banks of the Missouri, and of ministers, forty-nine. The contributions of the churches for benevolent objects have increased by $1000 over those of last year, or about *fifty per cent.*, and that too while taxing themselves heavily to erect houses of worship. This is worthy to be noticed by Christians in the older states who think they are doing much for Christ. It is only fifteen years since the first blow was struck in Iowa by our denomination, and now it stands second in the list, only to the Methodists, but second to none in usefulness and influence. To Iowa we may point with confidence for evidence that *Congregationalism is adapted to the West*, and is the very thing to enter upon the new fields where efficiency is especially needed in the missionary work.

"A nobler body of ministers, we verily believe, cannot be found elsewhere in our own or any other land; nor a band of missionaries more self-sacrificing in any part of the home or foreign field. Toiling, as they are, on the frontiers of civilization to plant the Gospel amid the vices, forms of society, and to infuse into the body politic the elevating, refining and sanctifying influences of Christianity, denying themselves of many advantages, and seeking, as it is certain they must do, only the glory of God and the good of men, they present a noble spectacle to the world of the constraining love of Christ—an example of the disinterested benevolence of the religion of Jesus. Let infidelity point to such examples of its effects, and then we will begin to listen to its claims to benefit the world."

ROCK ISLAND.—Rev. H. H. Hayes was installed pastor of the Second Presbyterian church of Rock Island, June 24th. Dr. Waterman, of Galena, preached the sermon; Rev. Mr. Kent, of Galena, gave the charge.

N. S. CHURCH-BUILDING COMMITTEE.—This Board has chosen Rev. T. A. Mills Corresponding Secretary and General Agent. Mr. Mills, it is stated, will proceed immediately to New York to enter upon the duties of his office. He is also called the father of the scheme, and no doubt will prosecute it with great ardor and energy.—*Presb. of the West.*

HAWAII.—A second foreign church has been established in Honolulu. A charter has been obtained from the government, allowing it to hold real property, etc., and a board of trustees has been elected. Rev. T. H. Taylor has accepted a call to take charge of the congregation, and $2000 per annum has been voted to him.

COLORED CHURCH-MEMBERS AND SLAVE PREACHERS.—In Savannah, in three Baptist churches and one Methodist, there are 2966 colored persons, one-half of whom are slaves. The pastor of one of the Baptist churches is a slave, and the other two are free colored persons. These churches contribute liberally for Foreign and Domestic Missions, for the home poor, &c. We do not know of any such facts as these in the free states.

Rev. George W. Adams, of Shirley Village, Mass., has received and accepted a call from the Congregational church at East Jaffrey, N. H.

DR. TUCKER.—By the latest received intelligence from Rev. Dr. Tucker, late of the Baldwin Place Baptist church, Boston, he is at Wiesbaden, Germany, with health considerably improved.

Rev. E. E. Wells, of Bloomingdale, Ill., has been appointed an agent of the American Missionary Association. He will labor a few months in Maine, with more especial reference to raising funds to supply the wants of home missionaries in the North-west.

Rev. M. St. Strieby, of Mount Vernon, Ohio, has also received an appointment as agent of the A. M. A. He will commence his labors in Western New York.

Rev. A. Alvord is laboring as an agent in Vermont and New Hampshire.

PHILADELPHIA.—Rev. Dr. B. M. Palmer, of Columbia, S. C., who was elected to a professorship in the new seminary at Danville, Ky., has also received a call to the Seventh-street church in Philadelphia. A Philadelphia correspondent of one of our exchanges says:

"His preaching whilst here made a very powerful and extraordinary impression. He is an extempore speaker, instructive, logical, lucid, and very evangelical. His delivery is oratorical in the best sense. He would be a great acquisition to the Philadelphia pulpit, were he to accept this call. As an indication of the anxiety of the Seventh church to secure his services, they have offered him a salary of three thousand dollars; just double what they have ever given before. They are an excellent people, and with such a pastor would make a church second in importance to no other in the city; and one which could well afford to pay what they have offered."

Rev. H. I. Coe was installed as pastor of the South Presbyterian church (O. S.) of Galena, Ill., by a committee of the Presbytery of Rock River, on the 9th ult.

Rev. Silas Hawley, late of Phelps, N. Y., has entered upon his labors at Fond du Lac, Wis.

The Congregational church and society in South Reading, Mass., recently under the charge of Rev. Alfred Emerson, have extended a unanimous call to Rev. E. S. Dwight to settle with them in the gospel ministry.

THE BIBLE UNION.—One of the pastors in New York city, in our office yesterday, informed us that the Bible Union would henceforth confine its operations to Revision Purposes, and would no longer be in opposition to the Am. and For. Bible Society. We are certainly rejoiced that this is announced as the fact; it will allay much unkind feeling, and prove a decided improvement in the old plan every day. We are glad at every token for good.—*Phil. Chron.*

COLLEGES AND SEMINARIES.

ROCHESTER UNIVERSITY.—For some weeks past, there have been intimations in some papers that the trustees of this institution had at length decided upon the choice of a President, and had offered the post to our much respected editorial *confrere*, Professor M. B. Anderson, of the *New York Recorder*, and formerly of *Waterville College*. We have not before alluded to the matter, because we wished not to embarrass any negotiations that might be going forward, but as we now have reason to believe that Mr. Anderson has concluded to accept the appointment, we beg leave to congratulate our Baptist brethren upon an arrangement which we believe will not disappoint their most sanguine hopes as to the new university. President Anderson is a native of Maine, is a ripe and general scholar, both in literature and science, is courteous, dignified, yet simple and republican in his manners; capable of government and yet not disposed to engross control; makes warm friends and secures large respect among those whose esteem is most to be valued; is comprehensive in his views and indefatigable in his labors; and above all, has so far acquired the habit of succeeding in what he undertakes that it would require but little courage to be bound for his success in *any* earthly station to which he might be called.

Allegheny Institute.—This is a seminary, incorporated by the legislature of Pennsylvania for the education of colored youth of both sexes. There is a college course equal to that of other colleges; a female department, equal to our academies; and a preparatory department. Upwards of one hundred pupils were taught there last year. It was founded and is wholly supported by Mr. Avery, a wealthy citizen of Pittsburgh, a local preacher in the Methodist church, and a zealous friend of the people of color. He has erected a building which cost about $15,000, furnished with books and apparatus, and pays $1400 a year for the salaries of the teachers. Mr. M. H. Freeman, a colored young man from Vermont, a recent graduate of Middlebury college, is a professor in the institute.

Hampden Sidney, Va.—Commencement June 14. The honorary D.D. was conferred on Rev. R. L. Dabney, Professor-elect in the Theological Seminary. The trustees resolved to raise $30,000, to increase the permanent funds of the college.

Princeton College.—Commencement June 26. The most important announcement was the resignation of the presidency, by the venerable Dr. Carnahan, who has held the office about thirty years. A special meeting of the trustees is called to fill the vacancy, on the 20th August next. The honorary degree of L.L.D. was conferred on Prof. J. W. Gibbs, of Yale College, and Hon. G. M. Dallas, late Vice President of the United States; and that of D.D. on the Rev. John Macfarlane, of Dalkeith, Scotland, and on the Rev. Jean Pierre Revol, Moderator of the Waldensian Synod in the valleys of Piedmont.

FOREIGN.

Arrival of the America and the Hermann.—The British mail steamer reached Halifax on Wednesday, and Boston Thursday evening, from Liverpool June 21. The American mail, from Bremen, via Southampton, June 17, arrived here on Thursday. They bring us the official declaration of the views of Russia on the Turkish question. The London *Daily News* says:

"It betrays more openly than any document which has yet proceeded from the headquarters of despotic dissimulation, a sense of the pressure outwards and onwards in the career of aggression, of which the Czar has been long believed to be alternately the stimulator and the instrument. Count Nesselrode, in this singular document, declares that, after what has occurred, Russia cannot recede without such a degree of humiliation as would wholly change her position in relation to the other states of Europe. What the Muscovite idea of that position is, we need be at no loss to conjecture."

The *Times* is still hopeful of a pacific result.

The English squadron at Spithead had been reinforced by the arrival of the Channel fleet under Admiral Cory, and now presented a most formidable appearance, consisting of 17 ships. In the event of Russia attacking Constantinople, this fleet it was supposed would be instantly ordered to destroy the Russian fleet in the Baltic.

In the House of Commons, on the 20th, Lord John Russell announced that there is a famine now prevailing in Spain, like that of Ireland in 1847. Hundreds of sick expire for want of nourishment and medicine. The streets of our cities are encumbered with old men, women, and children, with the visages of corpses, covered with miserable rags, and even worse, troubling themselves no longer except to die in quiet, and imploring with loud cries the succors of the public charity. At the gates of the Archiepiscopal Palace more than a thousand people wait for daily bread; and I hear that one day lately 4,500 poor assembled to receive the alms distributed in the city by one gentleman.

Persia.—A letter from Erzeroum, dated June 3d, mentions that four calamities had occurred in Persia,—inundations and cholera at Teheran, locusts at Ispahan, and a terrible earthquake at Shiraz and Cashan. At the former place, 12,000 to 15,000 persons were said to have been killed by an earthquake during the night, and the pestilence arose from their unburied corpses. Last accounts from Teheran say the cholera was decreasing.

Ireland.—The *Mayo Constitution* dreads that there will not ere long be laborers to till the land.

Orrin's Irish Quadrille Band, the gentlemen who have lately emigrated to Australia, and the difficulty of supplying the vacancies with efficient men, the Inspector-General has reduced the standard for recruits from 5 ft. 8 in. to 5 ft.

Arrival of the Arabia.—The "Cock of the Seas" arrived here on Wednesday, at 10 A.M., with news to July 2.

The receipts of gold from Australia have fallen off, while the remittances of gold to Paris have been renewed to a considerable extent. The purchase of grain for French account in England are very large, estimated at 100,000 quarters, during the three days preceding the sailing of the steamer.

The debate on India has terminated in favor of the government by a larger majority than was anticipated—322 against 140, in the proportion of more than two to one.

The *Times* correspondent writes, that in quarters usually well informed, the pacific solution of the Eastern question now prevails.

Buenos Ayres.—By an arrival at Boston we have news to May 22.

On account of the informality of the blockade, all vessels which arrived previous to the 13th May, had been admitted, and were allowed to June 3d to discharge and load. Since then the blockade had been rigorously enforced and acknowledged by all the foreign agents.

The negotiations for peace by the Brazilian and Bolivian ministers had been broken off, as it had been found impossible to come to terms.

The House of Representatives had authorised the issue of ten millions of paper money, to carry on the war. The amount of paper money now issued by the Bank amounts to 211,000,000 of dollars, worth about 6 cents on the dollar.

All kinds of provisions and fuel were becoming scarce in Buenos Ayres, and the receipts of produce had totally ceased. The Association of Merchants of Buenos Ayres had issued a circular, in Spanish, is announced as in press. It is to be issued in six numbers at 1-4 cents each.

Havana.—The steamer Black Warrior brings news from Mobile to July 1.

Don Julian Zulueta, the owner of the Lady Suffolk, had been imprisoned in the Moro, but was subsequently liberated, and has gone to Spain in company with a Mr. Barrow, with the intention of bringing an action against the Captain-General of Cuba, for imprisoning him. He is one of the wealthiest men in Cuba, and known to be extensively engaged in the slave trade.

The bark Jasper had recently landed 680 slaves on the south side of the island. It is estimated that 6,000 slaves had been landed on the Island of Cuba during the past four weeks.

The Spanish ship Bella Gallega arrived at Havana on the 28th, from China, with 700 Coolies on board, but four had died on the passage.

South America.—The British mail steamer Golo arrived at Panama June 26th.

The difficulties between Peru and Bolivia bid fair to lead to actual war.

Chili continues highly prosperous Peru having paid an instalment of two millions of her debt to Chili, the Valparaiso and Santiago Railroad get the benefit of this capital; but complaints are made of the inactivity with which the works are carried on; on the whole 100 miles of line there are but 400 men employed.

Colonel Phillips is now confidently supposed to have perished among the Andes, when on his exploring expedition in the Straits of Magellan.

On the 21st of May the Carmen, commanded by Gen Garibaldi, was loading at Islay for the United States; she had 4,005 arobas of wool.

The Eliza arrived at Callao with 425 Chinese, and the Ohio with 195; in this ship 105 of the Chinamen died on the voyage. The papers complain of the bad accommodation on board the ships employed in this trade.

The Isthmus.—A new paper has been started at Aspinwall, by Frederic E. Foster, called the *Courier*.

The new railroad bridge at Barbacoas, and the road seven miles further, to Matuchin, are to be finished in three months, making 30 of the 49 miles across the Isthmus.

The Aspinwall *Courier* states that the whole number of deaths of hands employed on the road thus far is only two hundred and seventy. This is far less than was generally supposed, common rumor being to the effect that the deaths among the laborers had amounted to thousands.

The Panama *Star* is strongly urging the establishment of a line of American steamers between Panama and Valparaiso.

GENERAL NEWS.

From California.—The steamer Illinois arrived on Sunday evening, from Aspinwall July 3, with $1,885,714 in gold on freight, besides what was in the hands of 569 passengers; also California news to June 16, brought down by the Golden Gate, which had $2,293,000 on her specie list.

The intelligence from the interior is of the most cheering character, both as regards mining and agricultural prospects. The numerous water companies are engaged in gigantic operations which will render productive localities heretofore untouched, on account of the scarcity of water.

Money has risen in value, which, uniting with the heavy stocks of goods on hand, operates to the continued depression of prices. The activity of the market, says the *Price Current*, is confined to supplying actual demands for immediate consumption, or assorting stocks.

The *Nevada Journal* estimates that four hundred Indians have perished from the ravages of small-pox in that county, during six months past. But few whites take the infection.

The most important portion of the news relates to the number of duels and other disgraceful private quarrels that have taken place, led off by one who, from his position, ought to have set an example of respect for the laws and institutions of the State that had elevated him to a place in the national Senate. Senator Gwin took offense at some words used by the Hon. Mr. McCorkle at a race course, and sent him a peremptory challenge, which was accepted, and the two fought with rifles, (harmlessness, it seems,) at a distance of 30 paces. The ridiculous result is stated in a published card by their friends:

"After in exchange of three ineffectual shots between the Hon. William M. Gwin and Hon. J. W. McCorkle, the friendsof the respective parties having discovered that their principals were fighting under a misapprehension of fact, mutually explained to their respective principals, in what the misapprehension consisted; whereupon Mr. Gwin promptly denied the cause of provocation referred to in Mr. McCorkle's letter of the 29th May, and Mr. McCorkle withdrew his offensive language uttered on the race-course, and expressed regret at having used it."

One good result may come of it, according to the *Alta Californian*:

"The duel between Messrs. Gwin and McCorkle of course settles the senatorial question as to Mr. Gwin. His friendscertainly cannot think of preferring his claims for six of the highest offices in the gift of the State, after he has committed an act that, according to the constitution of California, disqualifies him from holding office even if he himself should prove so destitute of conscience as to become a candidate."

A Fugitive Case.—Elias Olden was born in Maryland, in 1810, of a mother who was free by law. At 19 years of age he removed to Salem, N. J., and the next year was seized as a fugitive slave, carried to Delaware, and thence to Frenchtown, Md., where he was sold to a slave-trader, who shipped him to New Orleans. This was in 1830. After passing through a number of hands, he was sold to one Burnell Haley, of Mississippi, for $1500. Haley was convinced he was a freeman, but said he could not afford to lose his money, but if Olden would work for him eight years, he would then free him; and he made his will to that effect, and died soon after. Olden served his eight years, and then the executor refused to release him, and his lawyers said he could not be free by the will, because "it was against the policy of the state to allow slaves to be freed," and therefore his only chance was to find witnesses to prove his identity and freedom under the laws of Maryland. Seeing how impossible it was for him to get his liberty through the courts, he concluded to take a shorter cut, and has succeeded in reaching Philadelphia in safety, after suffering the sorrows of the slave for twenty years. But if the executor should find him, and bring him before a Fillmore Commissioner, with proof that he was well known as Haley's slave in Mississippi, the functionary would doubtless give him up, on the ground that he should prove his freedom in Mississippi, where he is a slave, and not in New Jersey, where he is known to be free.

Oswego, July 5.—A great fire occurred here to-day, originating in Fitzhugh's mills, which was totally destroyed, with all the other mills on the east side of the river, north of Bridge street. Also, about 15 blocks of stores, as many as 200 in number. The space burnt over is nearly 45 acres, and is bounded on the west by the river, on the south by Bridge street, on the east by Sixth street, and on the west by the Fort grounds.

The only property saved within these limits is Randall's elevator, the Second Methodist church, and half a dozen dwellings. The loss is not less than one million and a half, including goods in store. There were over 300,000 bushels of grain. All the insurance offices will suffer heavily.

Railroad Damages.—The *Indianapolis Sentinel* of June 30th says:

"The jury in the suit of Mrs. Bacon against the Madison and Indianapolis Railroad Company for damages for the death of her husband, last winter, occasioned by the falling of the railroad bridge across Pleasant run, brought in, yesterday afternoon, a verdict in her favor, for three thousand dollars. We understand that the Company intend to take the case to the Supreme Court."

Sad Casualty.—On the morning of the Fourth, as one of the lady passengers to Newburgh, by the steamboat North America, was standing by the side railing with her baby in her arms, the infant gave a sudden spring and jumped into the water. Every exertion was made to rescue the child, but without avail; it was swept away by the tide, and drowned.

Maine.—The Atlantic and St. Lawrence railroad, leading from Portland to Montreal, have leased, by a perpetual lease, their portion of the road to the Grand Trunk Company, of Canada, the latter assuming all liabilities of the former of six per cent. on the amount of their stock. Portland also has pledged her credit for $2,

MAGNALIA CHRISTI AMERICANA; or The Ecclesiastical History of New England, from its first planting in 1620, unto the year of our Lord 1698. In seven books. By the Reverend and learned Cotton Mather D.D., F.R.S., and Pastor of the North Church in Boston, New England. In two volumes. With an introduction and occasional notes, by the Rev. Thomas Robbins D.D., and translations of the Hebrew, Greek and Latin quotations by Lucius F. Robinson, LL.B. Hartford: Silas Andrus & Son.

The first edition of Mather's Magnalia was published in London in 1702. That massive folio of almost 800 pages, adorned with a map of New England according to the then existent state of geographical science, may be found here and there in a public library, and is not quite so rare a book as Eliot's Indian Bible. It was in the form and dress of that old folio that Cotton Mather was first introduced to our acquaintance; and though we have been for many years familiar with a copy of the second edition published at Hartford in 1820, we have never ceased to feel that the two octavo volumes of a more portable size and shape are, after all, not quite the veritable Magnalia with which we were first acquainted in days of "auld lang syne."

Cotton Mather was, on his mother's side, the grandson of John Cotton, first teacher of the First Church in Boston. His father, Increase Mather, was for sixty two years pastor of the North Church in Boston, during a part of which period he was also president of Harvard College. Richard Mather, the paternal grandfather of Cotton, was the first teacher of the church in Dorchester, after the removal of Hooker and his church to Hartford; and tradition has assigned to him the authorship of the document which having been modified and adopted by the synod of 1648 became "the Cambridge Platform." Thus descended, Cotton Mather was a Puritan of the Puritans. Born in 1663, graduated at Harvard College in the sixteenth year of his age; he became in his twenty-second year a colleague with his father in the North Church in Boston. He was born to be a pedant; and his natural capabilities in that respect were fully developed by his education. He "wrote himself down" for what he was, in three hundred and eighty-two different publications, the greatest of which, in every mode of measurement, is the renowned Mather's Magnalia.

The title-page which we have copied, describes sufficiently the aim and the pretensions of the work. It is an ecclesiastical history of New England for the seventy-eight years which passed between the landing at Plymouth and the great epoch of the writing of that huge folio which was to convey the name of Cotton Mather to the remotest ages. If we knew only the advantages which the author had, we could not but presume that as a storehouse of facts, at least, the work must be invaluable. Not only was he familiar with books so as to be incomparably the most learned man of his age in New England, but he was personally acquainted with some, and not the least eminent, among the original founders of the New England churches. His Latin was duly whipped into him, according to the most approved methods, by Ezekiel Cheever, who came from London to New Haven with Davenport, and afterwards like Davenport removed from New Haven to Boston. Eliot of Roxbury, Whiting of Lynn, Sherman of Watertown, Thacher of Boston, not to mention others of less note among the New England ministers of the first generation, died after he came upon the stage of action. The venerable Simon Bradstreet who came from England in 1630, and who had been governor of Massachusetts under its first charter, died just before the history was written. The venerable John Higginson, who came with his father Francis Higginson to Salem in 1629, was living when the book was finished. All the published writings of the fathers of New England were within the reach of our Author, and unpublished records, letters and journals without number, that have now "but ash": Mather's magnalia is of little authority with those who value accuracy in history. Credulous, heedless, with no sense of the value of exactness in dates or in facts, the "reverend and learned" author often vexes the inquiring reader, by omitting to tell what he might have known if he had taken any pains, what it was his business as a historian to know and to tell, but what he probably never thought of as worth knowing or telling. He makes a great display of his own wit and fancy in quips and puns, in anagrams and epigrams and odd analogies; he overloads his pages with the show of his useless and eccentric learning; but all that he gives us of the true and authenticated history of New England might be condensed into a very small compass compared with these two stately volumes.

And yet no intelligent New England man, no Congregational pastor, no man who aspires to a thorough acquaintance with the history of Congregationalism or of New England, can afford to be unacquainted with Mather's Magnalia. Wherever a church undertakes to have a library for its pastor or a library for the congregation, this is a book not to be dispensed with. Nor will it remain upon the shelves unread. Few books of that age are more attractive. Annoyed as we are that the author often tells us so little when he might have told us so much with less labor,—pained as we are sometimes with his credulity and sometimes with his unmanly and un-Christian superstitions,—disgusted as we often are with his digressive pedantry,—we never open either volume without being compelled to read, and to spend hours perhaps when we only intended to look for some half remembered fact or allusion. To open these volumes is like entering a gallery of old portraits. You are not sure of the correctness of the portraits; you are greatly impressed, and somewhat confused perhaps, with their resemblance to each other; you are offended perhaps with the bad taste of the artist, who has loaded his canvas with many a quaint flourish and many a glorifying *nimbus*; but you love to walk among those grim old faces; and as you look and meditate, you grow familiar with them, you are transported to a distant age, and you almost forget that the dim light which struggles through the dusty windows is the daylight of this nineteenth century.

Thirty-three years ago Mr. Silas Andrus of Hartford published the second edition of the Magnalia, with a brief preface from the Rev. Thomas Robbins then pastor of the First Church in East Windsor. That edition has long been almost as rare in the market as the first. In issuing this third edition with an additional preface from the now aged Dr. Robbins, and with translations of the numberless and obscure quotations in the learned languages, the venerable publisher has rendered to the public a service for which we hope he will be well rewarded. A comparison of the third edition with the second will show what progress the typographic art has made in this country since 1820.

A specimen of Cotton Mather may be taken from any page, and will be as characteristic of the author as if it were a speech, *impromptu*, from Dr. Cox. Take the following.

"The Romanizing Laudians miscarried in their enterprize: the Anglicane Church could not be carried over to the Gallicane. This was not the first instance of a shipwreck befalling a vessel bound for Rome; nor will it be the last; a vessel bound such a voyage must be shipwrecked, though St. Paul himself were aboard."

FATHER GAVAZZI'S LECTURES IN NEW YORK, reported in full by T. C. Leland, Phonographer; also, the life of Father Gavazzi, corrected and authorized by himself. Together with reports of his addresses in Italian to his countrymen in New York. New York: Dewitt & Davenport, 160 Nassau-street. 1853.

It is a striking illustration of the essential weakness of the Romish communion that other preferences and convictions of multitudes of its subjects are stronger than their religious; and that when the two clash, the latter give way. Not very great numbers are converted, we take it, by Protestant instruction, to the Evangelical faith, from the Romish system of doctrine. The reasons of this it is not necessary to present, but the fact is evident. But multitudes are converted, almost every year, to an intense disbelief and hatred of Romanism, by the influence of their political theories and associations. The moment a man becomes a patriot and a republican, in any Catholic country where monarchy prevails, that moment and by that act he becomes also a Protestant; an infidel Protestant, perhaps, but still a disbeliever and a thorough hater of the whole so-called 'Catholic' organization. The country in which Popery is strongest to-day is undoubtedly Ireland; and the reason of this is that there the Romish power has uniformly been on the side of the people, against the English rule. Let that power hesitate for a day to take this ground, let it once be understood that its representatives are neutral or are treacherous in this great political struggle, and the relation which 'F. F. Meagher now sustains to Dr. Hughes and his satellites is but prophetic of the relation which his fervent countrymen, in hundreds and thousands, will assume to their priests. The political preference and belief, which ought to be subordinate, are really controlling and supreme over the religious, in most Romish communities.

This shows how little Popery has done to really indoctrinate and train the masses. It shows how hollow and superficial is her great show of numbers. It points, we think, to the immediate occasion and method of the overthrow of that desolating domination which so long has defiled and despoiled Christendom. And it gives explanation of the immense number lost every year to the papacy in this country. Our free political system, ubiquitous and protecting, is too strong for the priests. Let them set themselves against the institutions of this country, and Irishmen themselves will be unanimous in the defence, against all anathemas.

'Father Gavazzi,' as the papers and the publishers rather humorously insist on styling him, was a convert to Protestantism, if we understand it, after this political fashion. His patriotism overcame and expelled whatever of regard he had had for the religious system in which he had been educated, and in which he had received his 'orders.' He came out from it, however, into a clear and intelligent perception of the Evangelical system, as revealed in the Scriptures; and this he has not discarded or forgotten. He proclaims it constantly, and with much strength and clearness. The leading characteristics of his eloquence are familiar already to our readers. As a speaker, he is fluent, vehement, and demonstrative; as a reasoner, rapid and bold; as an orator to the passions, exciting, and to opponents exasperating. He has had great audiences in this country, and the fragmentary reports of his lectures have had wide circulation. In the volume before us, from the press of Messrs. Dewitt and Davenport, these reports are revised, enlarged and pruned, and thus put in a form more suitable to permanent preservation. The book is useful chiefly as recording the impression made by Romanism on one who has lived in it, and has tried its quality. As a witness and a monitor, if not as a guide, we may accept Gavazzi.

A MANUAL OF ELEMENTARY GEOLOGY: or, the ancient changes of the earth and its inhabitants, as illustrated by geological monuments. By Sir Charles Lyell, M.A., F.R.S., Author of "Principles of Geology," &c. New York: D. Appleton & Co.

This is a standard work, on one of the most wonderful of modern sciences. In connection with the "Principles of Geology," by the same author, it gives a complete survey of the science at its present stage of advancement. We commend these works to the serious attention of those fossil theologians who esteem it their duty to bring the Bible, if they can, into conflict with the inductive sciences, and who think that their interpretation of Genesis is a sufficient reply to all the inductions of Geology.

ILLUSTRATED BIOGRAPHY; or Memoirs of the great and good of all nations and all times; comprising many thousand articles, &c. &c. New York: Rufus Blanchard.

This is not a biographical dictionary, nor has it the convenience of an alphabetical index. "The great and good of all nations and all times" are here arranged in the chronological order of their birth, beginning with Homer and ending with Felix Mendelssohn-Bartholdy. We find no names of the living in the series save those of John Tyler, Millard Fillmore, and Franklin Pierce, who are perhaps as good as dead in the author's estimation.

We can freely say that the author has made a very good book. As for the wood-cuts wherewith it is embellished, we do not admire them; but the letter-press is highly creditable to the industry and capacity of the author.

TRADITIONS OF DE-COO-DAH—And Antiquarian Researches: comprising extensive explorations, surveys, and excavations of the wonderful and mysterious earthen remains of the mound builders in America; the traditions of the last prophet of Elk nation relative to their origin and use; and the evidences of an ancient population more numerous than the present aboriginies. By William Pidgeon. Embellished with seventy engravings, descriptive of one hundred and twenty having relative arrangements, forms of earthen effigies, antique sculpture, &c. New York: Thayer, Bridgman and Fanning.

Having thus copied the title-page in its fulness, we know not that we need say anything more by way of commending Mr. Pidgeon's work to public attention. The reader who opens such a book, will of course expect to find much curious matter and some amusement. We can assure him that in the present instance he will not be disappointed. What the author sets down as the result of his own inspection and measurements, seems to be reliable. What he gives at second hand, from books or from tradition, from Indians or from white men, is less to be depended on.

THE CATECHISM TESTED BY THE BIBLE.

[The following communication has been on hand for some time past. At first we doubted whether it might not be understood as depreciating the real merits of the work to which it refers. But on a reperusal we are convinced that it is not liable to that objection. Mr. Baker's exposition and expansion of the Shorter Catechism may really deserve all the commendation which it has received from so many different sources; and yet the lessons which our friend derives from that surprising harmony may be nevertheless legitimate and important.]

This work, in four 18mo volumes, is already above the reach of criticism or review. It need ask no more favors, for it has attained that royal elevation which forbids it longer to receive, it can only give, honor. A new-born book must have attention, or die. But such a book as this, with so courtly a train of admirers, and so reverend withal, confers an honor upon any man when it allows him to subscribe a modest "I concur."

True, it is a phenomenon which must puzzle the uninitiated, this wondrous agreement of Andover and Princeton, Bangor and East Windsor, Presbytery and Association, Old School and New School. All the more puzzling, when it appears that they agree over this book as an exhibit of doctrine almost divinely accurate, accurate even in its ultimate analysis. Farewell to controversy. The Plan of Union is found. Let Dr. Bushnell go to oblivion, with his talk about the imperfectness of language. Rev. A. R. Baker has fixed the Shorter Catechism so that everybody understands it, accepts it, agrees with it and one another, and lastly, the churches far and wide are in receipt of a millennial harbinger, (post-paid,) in the shape of a broadside advertiser, whereon may be read in black and white the evidence that the lion and lamb have lain down together. "Does each other love everybody?" asked an affectionate little boy of his father. Yes, my little fellow, we answer, each other loves everybody, now that the 'Catechism tested by the Bible' has come to them from the pen of Mr. Baker, and the press of Jewett & Co.

This harmony of approbation is by no means a compromise. It is the triumph of accuracy over looseness, of light over darkness. Men for centuries have disputed over the doctrine of the Trinity. A long time have they had the catechisms, and longer still the Bible, without much peaceful availing. But now they agree upon this "Catechism Tested," and nobody asks, "What does *Mr. Baker* mean?" Hear the questions and answers which have wrought such harmony among the soldiers of the faith. We quote the specimen from the advertiser aforesaid, pp. 15–18.

8. What is the meaning of the term *Person*? Applied to the Father, the Son, or the Holy Ghost, it is used in a limited and peculiar sense, to denote not a separate Being, but an eternal distinction in the Godhead, such that each of these can hold distinct offices, perform appropriate works, and speak to and of each other.

9. What are those called who maintain that these three persons are three gods? Tri-theists.

10. What are those called who maintain the personality and supreme divinity of the Father, but regard Christ and the Holy Ghost as very exalted and distinct creatures? Arians.

11. What those who, holding similar views of the Father, regard Christ and the Holy Spirit as mere modes of his existence and action? Sabellians.

12. What those who, entertaining the same opinion of the Father, regard Christ as a mere man, and the Holy Ghost not as a person, but only as an influence or manifestation of the one God, even the Father? Socinians.

13. What those who maintain any of these views of the Godhead at the present day? Unitarians, though this term includes a few Transcendentalists, or modern Mystics, who regard nature as God, and human souls as specks of divinity, and whose sentiments are much like those of Pantheists.

14. What those who, in opposition to these, acknowledge the unity of the essence, and the tripersonality of the Godhead, and maintain the supreme divinity of each person in it? Trinitarians.

19. How does it appear that the doctrine of three persons in one God is not a contradiction nor an absurdity? To say that each person is in *some* sense God, while in *some other* sense they all constitute one God, is neither a contradiction nor an absurdity.

We have not transcribed the texts which Mr. Baker transcribes from the Bible or the Catechism. These well-worn sentences are accessible to all, and have been for centuries.

At a glance we perceive the harmony, and are ready to join the chorus. "Each Person is in *some* sense God, while in *some other* sense they all constitute one God." We rejoice in the comfortable assurance that in so saying we are neither incongruous nor absurd. We are soundly Trinitarian, and are not any of those other things.

In common with many, but by no means "all the wise and good," we love the longer and shorter Catechisms, and the Westminster Confession. Next after Cruden's Concordance we esteem that little blue book which our Presbyterian brethren publish. It helps a man to jump right into the heart of the Bible gold-mine, so pithy are the sentences, and copious the proof-texts.

But we cannot by any means coincide with the unqualified recommendations and sanguine expectations with which many men are wont to speak of such books as the one we have under consideration. No book, however excellent, has life in itself. Books speak when they are spoken to. Even the Bible is but paper, except the teachable spirit inquire, and the Holy Ghost illuminate.

A great woe will have befallen the cause of our living Master, whenever the activity of the printing press eclipses the activity of Christian men; when Bibles, catechisms and tracts become the most earnest warnings the multitude can find along the ways of death. Let the men who can't read, or won't read, or reading cannot feel, stand apart, and the remainder are all too few. Surely such a handfull are not all that may be saved.

Whoever supposes that men run mad with worldly passions, and drunk with sights and sounds that flow in at every avenue, will profit by doctrinal or practical truth as set down in a book, or grow sensible and sober by occasional sermons, and scattering them like autumn leaves, are in any sense the leading labors required of the church, will surely next propose to prevent "Norwalk disasters" by laying a little billet on the track addressed to the engine-driver, and reading, "Dear sir, WE BELIEVE that the draw is open, and the leap before you a fatal one."

No, no. If the prince of this world is incarnate with his myriad angels, so also must Christ be with his faithful followers, literally, visibly, earnestly at work. While then, on the one hand, we are not of that light-tongued multitude who speak contemptuously of doctrinal standards, and of the Bible, and win easy applause as 'philanthropists' and 'bold thinkers,' neither are we of that other class who would hail the circulation of tracts by the million, or "Catechisms-tested-by-the-Bible" by the hundred thousand, as the "most auspicious sign of the times."

Before the Bible was compiled; before creeds and catechisms and tracts were even dreamed of, Christ said, "As Thou [Father] hast sent me into the world, even so have I also sent them into the world . . . . . that the world may believe that Thou hast sent me."

X.

For the Independent.

THAT FARMER.

MESSRS EDITORS:—Your correspondent *M.* gives an account, in your last, of a case which is no fiction; a clergyman of high character and standing, full of love for souls and his Savior, and whose preaching was blessed to the conversion of many to Christ; who, because he could not keep out of debt and provide for his household, quit his station and took to the paternal acres which God had spread out before him. "The providence of God seemed to declare that one who could not live by preaching the Gospel faithfully, might and must do it by tilling the soil." This man is now greatly beloved and his once eminent services are remembered with great affection. As *M.* knows the individual well, and holds him in high admiration, may we ask him, for the encouragement of others to go and do likewise, how, in the first place, as he was too poor to live by the Gospel, he was able to get possession of the soil? for this is the difficulty with most of us; we may quit the ministry, but we have no paternal acres to go to; if we had we might remain in the ministry even on small salaries by this help. Second, will he inform us how this said farmer has prospered in the world? what is now his style of living? how many comforts he has about him? and how much he has laid up for his children? And third, as he is a man full of love for Christ and souls, may we know how much he now does for the comfort and support of his own minister and for the conversion of the world? And we should like to know, before we make any more, whether we have or have not mistaken our covenant engagements with the Master of the vineyard, and the great Shepherd of the sheep? We had supposed that our first covenant was with Christ; though our second might be with the lambs of his flock whom we were directed to feed—and that it ran somewhat thus:—"Divine Savior, thou hast loved us and redeemed us by thy blood, and invited us to go and teach men thy great salvation. Thy goodness has melted our hearts; we are constrained to leave all and obey; yea, woe is unto us if we preach not the Gospel; we believe that thou wilt take care of us and ours if we serve thee faithfully; we will not be anxious what we shall eat, or wherewithall we shall be clothed; make us faithful unto the death, that we may have a crown of life;" but now it would seem that it was only this—"We will feed the lambs of the flock, provided they give us enough of their fleece; but if this cannot be had, we will not be undershepherds, but husbandmen, who will, for ourselves, till the soil and raise flocks and herds." Which is the right, Messrs Editors? The case of this beloved pastor is tempting, especially as we cast our eyes over the rich paternal acres at the West, at government prices. We are only troubled about our covenants. May we hear soon from *M.* and yourselves.

A SMALL COVENTION OF COUNTRY PASTORS.

For the Independent.

LINES ON THE DEATH OF MRS. B. O. B.,

Widow of J. B., who died at Patch Grove, Wisconsin, Aug. 2d, 1852, aged 76 years.

BY ALMIRA L. COREY.

Softly, softly close the eyes;
Lay gently back the silver hair,
And view upon that pale, cold brow
The deep-drawn lines of grief and care.
She heeds us not! the eyes that spoke
The fondness of a mother's love,
Are sealed forever; and the soul
On wings of light hath soared above;
And now a fadeless garland wears,
Beyond this chilling vale of tears,
We would not wake thee though we weep,
Sleep sweetly, aged mother, sleep!

Wearied one! thy soft repose
The list'ning angels would not break,
To reunite with care and woes
Thy blessed soul. Yet thou will wake
When Jesus calls; those eyes will speak
Thy love, as when upon thy breast
Thy first sweet infant slept; and thou
Didst softly sing thy babe to rest.
Then freed from ev'ry earthly care,
More lovely, more divinely fair,
In holy, everlasting bloom
Thou'lt break the fetters of the tomb.

No more those loving arms
Will twine 'round us in kind embrace,
Memory's pale chaplet now will mark
Thy ever lov'd, deserted place.
Yet thou, perchance, will guard us still,
And when our spirits ready stand,
Thy gentle voice will guide us on,
To the bright, happy spirit-land.
Yes! in those pure and tranquil skies
Whence angels look with starry eye,
We through our tears e'en now can see
The bright cloud that envelopes thee.
Cease, mourning hearts! we must not weep;
Sleep sweetly, wearied mother, sleep!

WATERLOO, WISCONSIN, 1852.

Pastoral Changes.

Out of 190 Baptist pastors in Massachusetts during the four years ending April 1, 1852, 170 changed places, six died, leaving but 14 stationary. For the same period, 61 out of 71 Baptist pastors in New Hampshire, changed their fields of labor, three died, leaving seven, the remainder, settled over the same people. It is believed that Vermont, Connecticut, Maine, and Rhode Island would present a similar table of facts.

Let us bring to bear on these figures a little of the light of political economy. Confining our attention to Massachusetts and New Hampshire, —in which states an examination has led to the above definite result,—what is the cost of all this change? Supposing it to average $50 to each minister, which will not be questioned as a low estimate, when the wear and tear of furniture are added to actual expense, and the aggregate for these two states is $11.550. The cost to the churches is, at least, as much more, which gives us a sum total of $23,100, an amount which would support sixteen home or foreign missionaries for four years.

What is gained by all this fluctuation of a relation which can hardly be dignified as *pastoral*? It might be inferred fairly, that the amount of good must be realized for so large a pecuniary outlay, to say nothing of the rupture of social and fraternal ties, and the cost of feeling, which cannot be reckoned. Really, however, there is, we suspect, an aggregate loss, instead of a gain. An eccentric member of a church much given to change, when inquired of as to the advantages from having so many pastors, pithily remarked, "We do not expect to get a minister without faults when we make a change, but we hope to get a new assortment of faults." This is pretty nearly, it must be owned, the upshot of this business. The churches get a new assortment of faults in their new minister, and a new assortment of virtues. It may be, but *where is the gain in the end?* Where is the compensating advantage for so immense a loss?

We beg to ask, will not the deacons and wise men in our churches take this whole subject into serious consideration, and see if there is not room for a little reform, and if not, fully concur in the above.

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A Word to Employers.

The friends of the Bible in this country are not indifferent to the condition of those who are living without the light of Divine Revelation in Asia, South America, Europe, and other parts of the world; and many of them are manifesting a good degree of liberality towards the furtherance of those institutions which are laboring to give the Word of God the widest possible dissemination. It is a matter, however, far too little thought of by our people, that Providence is bringing the population of foreign countries to our very doors; and that the facilities for our supplying them with the Scriptures, and consequently our responsibilities are, for this reason, immeasurably increased. Instead of being obliged to go or send abroad to look up and supply the destitute, they come to our shores and voluntarily place themselves within our individual spheres of influence and labor. They take up their abode within the limits of our respective counties, towns, and neighborhoods. They secure employment on our farms; in our manufactories; in our *very families*: so that we must, from necessity, see them, mingle with them, converse with them, and have it in our power to exert a salutary influence over them on the Bible, every hour, in the easiest possible manner. There are hundreds of thousands of such persons at this time in our land, who are, in this way, almost as much under our influence as our own children. Christian ladies have domestics in their employ who are destitute of the Word of Life. Christian farmers, manufacturers, merchants, and other men of business, employ workmen who are without the Bible. These various employers have constant intercourse with their employées. They mingle with them as *individuals*, separated, or dissociated, for the time being, from the great mass of those who are in the same unhappy condition; and measurably at least free from the restraints of an enslaving priesthood; and, as a necessary consequence, they have it in their power to confer upon them an incalculable spiritual benefit. By a course of uniform kindness towards them, and by efforts wisely and systematically put forth, the great essential truths of Christianity may be communicated to their minds; and they may be influenced not only to possess, but to read and delight in the Word of God; nay, more, they may be influenced by means of the touchings of this Holy Book to become "wise unto salvation."

If every Bible reading and Bible loving lady in this country should make it a point to see her domestics supplied with copies of the Scriptures, how large a number of the destitute among us would at once come into possession of the Sacred Volume! If every farmer, every manufacturer, every merchant; in a word, if *every employer* in this country should pursue such a course, how greatly would this number be augmented! How large a portion of the foreign population living among us would become habitual readers, and avowed and open advocates of the Sacred Volume!—*Bible Society Record.*

HOW TO MANAGE TEMPTATION.—Some years since three Indians in the neighborhood of Green Bay became converts to temperance, although previously surpassingly fond of "fire water." The white men formed the *charitable resolution* of trying to draw them back. Placing a canteen of whiskey in their path, they hid themselves in the bushes to observe the effect. The first Indian recognized his old acquaintance with an "ugh!" and, making a high step, passed on. The second imitated him, "me know you," and walked round. The last one drew his tomahawk and dashed it in pieces, saying, "ugh! you conquer me, now I conquer you."—*Ex.*

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HENRY KIDDLE,
City Superintendent of Common Schools.
New York, January, 1853.

NEW YORK, October, 1852.

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